cerned, enfeebles more than the loſs of much Blood. He refuteth thoſe that have taught the original of the Seed from the Brain; as alſo thoſe, that have believed it to proceed from the whole Body. He aſſigneth the manner, how this Spirit is corporified and incraſſated, and why 'tis ſo? proveth experimentally, that being ſubtilized by the warmth of the *Uterus*, it becomes a very fine Spirit; refuting, on this occaſion, the opinion of *Galen*, importing that from the corpulency of the *Semen virile* the ſpermatick parts are generated, and aſſerting on the contrary, that theſe are formed *de ſero utili ſanguinis menſtrui*. By the ſame Experiment he undertakes to evince, that Dr. *Harvey* was miſtaken, believing the *Uterus* to be immaterially made fecond, when he found nothing of a ſeminal body in the wombs of all thoſe Animals open'd by him. Beſides he teacheth, how the *Semen* is mixed *cum menſtruis*; and how it is moved ſutably to the diverſity of kinds. He examins, how the ſolid parts are generated, and refuting all other opinions about this point, he maintains that they are produced all at once, though they be diſcern'd at different times, according to the greater or leſs neceſſity of thoſe parts. He ſhews, how they become ſenſitive, and begin to have life, contending that they are not nouriſh'd till they are ſenſible. He explains, from what cauſe and for what end the Heart is moved; what thing the *punctum ſaliens* is, and upon what account it hath been reputed to be the Heart. And having attempted to reſolve many difficulties, he thinks he hath determined many other curious and conſiderable particulars by experimented principles.

Dr. Wallis's *opinion concerning the* Hypotheſis Phyſica Nova *of Dr.* Leibnitius, *promiſed in* Numb. 73. *and here inſerted in the ſame tongue, wherein it was written to the Publiſher,* April. 7. 1671.

Clariſs. Vir,

LEgi ego ſemel atque iterum, quam impertiiſti, *Dn.* Leibnitii *Hypotheſin Novam, de qua opinionem meam petitis,*

Autho-

Authorem quod ſpectat, ut ut de nomine (quod memini) mihi ignotum prius, æſtimare tamen debeo, ut qui, in magno loco inter magna negotia poſitus, vacare tamen poteſt liberæ philoſophiæ, & rerum cauſis inveſtigandis, quíque ad multa reſpexiſſe videtur. Opus quod attinet, multa ibi reperio ſumma cum ratione dicta, quibuſque ego planè aſſentior, ut quæ ſint ſenſis meis planè conſona. Talia ſunt; Debere Phyſicum ad Mechanicas rationes, quod ejus fieri poteſt, omnia accommodare, §. 15. Nihil ſeipſum, ex abſtracti Motûs rationibus, in lineam priorem reſtituere, etiam ſublato impedimento, niſi accedat nova vis, §. 22. Omnia corpora ſenſibilia, ſaltem dura, eſſe Elaſtica, *atque* ab Elatere oriri Reflexionem, §. 21. (*Quæ meis de Motu hypotheſibus Tranſactionibus Philoſophicis* * *jam antehac inſertis, omninó congruunt*; *quæque in Mechanicis ſeu* de Motu Tractatu *fuſius proſequor* cap. 11. 13.) *Item*, Attolli gravia, non metu Vacui, ſed propter Atmoſphæræ æquilibrium, §. 25. Levitatem *verò* per accidens tantùm ſequi ex Gravitate, gravioribus minus gravia ſurſùm pellentibus, §. 24. Irruptionem Aeris (ſed & Aquæ, *&c.*) in vas exhauſtum, ob Aeris Gravitatem & Elaterem fieri, §. 26. *Nec non*, Exhauſti atque diſtenti (*ut loquitur*) effectus, unde Fermentationes, deflagrationes & diſploſionum omne genus; nempe diſplodente altero quod alterum abſorbet (*ſeu admittit potiùs*,) §. 27. 39, 40. *Nam & hæc etiam ab Elatere fiunt, in Contento, vel in Continente, vel in utroque*; illîc, *explicante ſe quod nimis fuerat compreſſum*; hîc, *contrahente ſe quod nimis diſtentum fuerat*; *quippe utrovis modo, nedum utroque, fiet irruptio vel exploſio, dummodo locus ſit quò recipi ſine impedimento poſſit quod ejiciendum fuerit. Suntque hæc planè conſona traditis noſtris* Mechan. c. 14.

* Numb. 43.

Sed & illud, Gravitatem in Inferioribus oriri ex motu (*vel preſſu*) ſuperioris Ætheris, §. 13. 16. *magnâ ſaltem veriſimilitudine dicitur. Quanquam enim gravitatis cauſa (ut & Elateris) tam ſit in abſcondito, ut mihi nondum uſquequaque ſatisfactum ſit quid in ea re ſtatuam, Naturæ tamen phænomena*, Pulſione *quàm* Tractione *feliciùs utplurimum explicantur*

cantur. Aliâque multa ſunt quæ repetitu non eſt opus, quæ magnâ veriſimilitudine, ſi non & certitudine, dicta judico; quæque per ſe ſatis conſiſtunt independenter ab aliis: neque enim ita inter ſe connexa ſunt omnia, ut uno vacillante cætera ſimul ruant.

De totâ verò Hypotheſi ne quid ſtatim pronuntiem, id ſaltem facit, quòd non ſim pronus Ego (in rebus ſaltem pure Phyſicis, non Mathematicis,) aſſenſum novis placitis adhibere, donec vel Eruditorum ſententiis in utramque partem ventilatis quid ſtatuendum ſit rectiùs conſtet, vel ipsâ ſui evidentiâ (quod in veris Hypotheſibus non rarò fit) veritas eluceat. Fundamentum Hypotheſeos Novæ *repetit ex* Abſtracta ſua Motûs Theoria *(quam non vidi, ut nec Tractatûs hujus poſteriora, quæ paſſim citantur*,) nempe,* Quod nulla ſit Cohæſio Quieſcentes, ſed omnis conſiſtentia ſeu cohæſio oriatur à Motu, §. 7. 12. 34. *(quod cum* Gulielmi Nelii * *noſtri placitis coincidit.) Contra verò Honoratiſſimus* Boylius, *cum aliis, Conſiſtentiam in particularium quiete, & Fluiditatem in earundem continuo motu collocat. Alii ad varias Atomorum figuras, hamatas & variè implicitas, rem referunt. Neque ego is ſum, qui in tanta ſententiarum varietate me vellem arbitrum interponere. Sed tempori res permittenda eſt, & doctorum in utramque partem rationibus. Quippe idem ferè obtinet in novis Hypotheſibus, quod in Oſcillationibus Pendulorum; ubi, poſt crebras hinc inde reciprocationes factas, tandem in perpendiculo ſit quies. Id vidimus in* Hypotheſi Copernicana, *quæ utut fuerit Veteribus cognita, tamdiu tamen ſepulta jacuit ut pro Nova haberetur: Et quamvis optimâ eſſet ratione ſuffulta, non tamen ſtatim obtinuit, ſed à variis fuit variis modis impetita, & acriter diſceptata, donec tandem rationibus authoritati prævalentibus ita jam univerſim admittitur, ut vix quiſpiam harum rerum gnarus de ea dubitet niſi quibus Cardinalium decretum præjudicio eſt. Et quanquam* Tycho *novam illius loco ſubſtituerit quæ illi equipolleret, tot tamen ea in*

* Primâ enim vice nonniſi Hypotheſeos hujus priorem partem, ad uſque ſcil. p. 48, Author per literas tranſmiſerat, ſine *Abſtracta Motûs Theoria.*

* Juvenis hic erat geniò planè philoſophico, è *Societate Regia*, præmaturâ nuper morte nobis ereptus.

commodis eſt onerata, ut exiſtimandus videatur potiùs ad frangendam invidiam id feciſſe (quoniam Telluris Motus ita vulgi opinionibus horribilis videbatur,) quàm quod Copernici *Hypotheſin ex animo repudiaverit. Idem dicendum de* Circulatione Sanguinis Harvæana, *quæ utut optimè fuerit ſtabilita, & oculorum αὐτοψίᾳ comprobata, diſceptata tamen fuit inter Londinenſes Medicos viginti plus minùs annis antequam in publicum prodiret, & ab aliis deinceps: Quæ tamen poſt maturam rei penſitationem (quod tempori dandum erat) ab omnibus ut indubitata recipitur. Sic* Galilæi Hypotheſis (*ob Antlias, aquam non ultra certam altitudinem attrahentes, primùm excogitatæ) quam* Torricellius *in graviori liquido adeóque magis tractabili promovit, Æquilibrium Atmoſphæræ pro Veterum* Fuga vacui *ſubſtituens, non niſi poſt diutinas hinc inde diſputationes eum apud viros doctos locum obtinuit quem jam habet. Idem dicendum de* Jolivii *noſtri* Vaſis Lymphaticis, *ante multos annos Medicis Londinenſibus ab illo indicatis atque ab eis admiſſis & approbatis; quæ tamen ita rationi conſona reperta ſunt & oculari inſpectioni manifeſta, ut tandem longo pòſt tempore inter alios aliquot acriter diſputaretur, quis eorum primus Inventor fuerit,* &c. *Idem in hoc negotio aliiſque Novis hypotheſibus exſpectandum, quæ nec oculi inſpectione nec certâ demonſtratione probari poſſunt, ut ſi veris rationibus fundatæ ſint, tandem, ſed non niſi poſt velitationes utrinque factas, in liberè philoſophantium animis locum obtineant; interea pendulæ manſuræ. Clariſſimo interim Viro habendæ gratiæ, qui eam de* Societate *noſtra opinionem concepit, ut ſenſa ſua illis communicare, novámque ſuam* Hypotheſin (*rem certè ipſis non ingratam*) *exhibere dignatus fuit.* Vale.

Tuus

JOHANNES WALLIS.

After that the other part of this Tract was (a great while after) come to hand, namely *De Abſtracta Motûs Theoria*, and ſent alſo to the ſame Dr. *Wallis*, he made this return to it in a Letter of *June* 2. 1671.

Clariſ-

Clariſſ. Vir,

Accepi nuperrimè à Te tranſmiſſam D. Leibnitii Theoriam Motus Abſtracti, *de qua judicium meum petitur. Duo autem ſunt quæ ſuadeant ne illud præſtem. Alterum, quòd res invidioſa videatur de aliorum ſcriptis cenſuram agere: Alterum, quod occupatiſſimo tempore huc advenerit, quo ægrè vacavit ſemel atque iterum attentius perlegere, nedum omnia penſiculatius conſiderare. Quoniam verò Tu id expetis, hæc pauca dicam. Multa ſcil. inibi contenta Ego planè approbo, ut ſubtiliter & ſolidè dicta, quæque Virum curioſum & cogitabundum indicant. Si pauca ſint quibus non ſtatim aſſentiar, ignoſcet, ſpero, vir humaniſſimus. Et ſpeciatim, fateor, mihi nondum ſatisfactum eſſe, ut, primis ſaltem cogitationibus, ſtatim aſſentiar, Cohæſionem omnem ex continuo celerique ſed inobſervabili particularum motu fieri (quod ille* Theoriæ motus Concreti *fundamentum ponit;) uti nec pridem, cùm ante aliquot annos, ſimilem* Quietis & Cohæſionis *cauſam aſſignaverat* Nelius *noſter. Quid olim aliquando futurum ſit, poſt rem accuratiùs perpenſam, nec dicere poſſum nec prævidere. Interim ego ἀπέχω, nec quicquam in aliorum præjudicium pronuntio; quin liberum cuique ſit, eam quam rationi magis conſentaneam judicaverit, ſententiam amplecti.* Vale. Tuus

JOH. WALLIS.

An Accompt of ſome Books.

I. A Diſcourſe touching the *ORIGINAL OF HUMAN LITERATURE*, both *PHILOLOGY* and *PHILOSOPHY*; in two Parts: By *Theoph. Gale* M. A. Oxford, 1669. and 1671. in 4°.

The Buſineſs of this Book is, to derive *Human Arts* and *Sciences* from the *Jewiſh Church*; for the doing of which the Author profeſſeth he hath been encouraged by conſiderable hints and aſſiſtances of the *Scaligers*, and of *Grotius*, *Voſſius*, *Bochartus*, *Selden*, *Uſher*, *Preſton*, and others, beſides the concurrent teſtimonies of many of the Ancients.

In the *Firſt* part he endeavours to prove, that all *Languages* have their origin and riſe from the *Hebrew*; inſtancing particularly in the *Oriental* Tongues, as the *Phenician*, *Coptbic*, *Chaldaic*, *Syriac*, *Arabic*, *Perſian*, *Samaritan*